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Seeing the preacher as the Teacher: A note on *śāstrsamjñā*

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I. INTRODUCTION

I am one who has transcended all, a knower of all.
Unsullied among all things, renouncing all.
By craving's ceasing freed. Having known this all
For myself, to whom should I point as teacher?

The available *sūtra* and *vinaya piṭakas* of the *nikāya* schools give what I believe to be a reasonably accurate picture of religion at the time of the Buddha. The two predominant religious streams were the *śramaṇas* and the *brāhmaṇas* – a much-studied topic upon which I will not enter here. *Brāhmaṇas* were identified as individuals – in terms of their learning and their wealth – rather than as representatives of a system as such. The identity of the *śramaṇas* was portrayed in terms of practice and doctrine, centering very much around a “teacher” (S. *śāstr*, P. *satthā*).¹ In addition to *śāstr*, several Indic words might be translated into English as “teacher”, such as *ācārya*, *guru*, *pravakṛ*, or *upādhyāya*. To understand the usage and hierarchy of the terms in “pre-Buddhist” society would require a thorough study of these and other terms in the contexts of Jaina, Brahmanical, and other literature – something far beyond the scope of this short essay, which examines a specific usage of the word *śāstr*, especially in Mahāyāna texts.

For the purpose of the essay, I propose that *śāstr* was hierarchically the highest term for “teacher” in the early Buddhist texts and that within the Buddhist system of meaning the word *śāstr* was soon reserved exclusively for the Buddha or for Buddhas. The other

¹ Works on Buddhism often read back from later periods. The situation in Magadha at the time of Mahāvīra and the Buddha was fluid and very different from later periods when broader regional and continental religious identities had developed. The troublesome idea of “religion” needs fresh and repeated scrutiny; we need further studies of terminology and alternative concepts for systems of teaching and practice. In addition to the well-known *dharmma-vinaya*, used in Buddhist texts not only for their own but also other systems, there are terms like *pāsaṇḍa* used by Aśoka in his edicts and in later sources.

terms were used more flexibly for persons of respect, and they also developed specific meanings within the context of monasticism. That is, the words for “teacher” were not interchangeable or value-free. In this essay, I will translate *ācārya* as “instructor”, *guru* as “master”, *upādhyāya* as “preceptor”, and *kalyāṇamitra* as “mentor”.

The term *śāstr* was used for the “six teachers”, contemporaries and philosophical opponents of the Buddha, in the *vinaya* texts and elsewhere.² Mūlasarvāstivādin texts describe them as follows: “At that time, in the city of Rājagṛha, there lived the six teachers – Purāṇa and the others – who despite the fact that they were not omniscient fancied themselves omniscient” (*tena khalu samayena rājagṛhe nagare ṣaṭ purāṇādyāḥ śāstāro śarvajñāḥ sarvajñamāninaḥ prativasanti sma*)³ The referent of the phrase “six teachers” would be readily understood within Buddhist circles, for example the *śacchātṛms* mentioned in passing in the *Rāṣṭrapālāparipṛcchā*.⁴

A key term in this connection is *ud-diś* and its forms, such as the indeclinable absolutive *uddiśya* (Pāli *uddissa*), terms which have multiple meanings.⁵ When used with *śāstr*/*satthā ud-diś/ud-dis-* it means to recognize, to designate, or to declare someone as one’s teacher. One example is in the *Svāgatāvadāna*, *māṃ bho bhikṣavaḥ śāstāram uddiśyadbhir madyam apeyam adeyam antataḥ kuśāgreṇāpi*.⁶ This has been rendered by Edgerton as “those who recognize me as teacher must not drink liquor”,⁷ and by Rotman as “Monks, those who regard me as an authority shouldn’t drink or distribute alcohol, even the tiny amount on the tip of a blade of *kuśa* grass.”⁸ Ch’en’s translation from the Chinese (Taishō 23.857a-860a) reads “If you consider me as your teacher, no intoxicating

² The six teachers are often described in English as “heretical teachers” or “heretics”, a term which is quite inappropriate not only in Buddhist but even in general Indian contexts. As often, it is difficult if not impossible to propose a translation that suits the word, but certainly “heterodox” is to be preferred. The six teachers, the Buddha, and the *śramaṇas* were all heterodox in relation to Brahmanism.

³ *Prātihāryasūtra* at E.B. Cowell and R.A. Neil (ed.), *The Divyāvadāna, A Collection of Early Buddhist Legends, now first edited from the Nepalese Sanskrit MSS. in Cambridge and Paris*, Delhi and Varanasi: Indological Book House, 1987 (originally published Cambridge, 1886), p. 143.11. For translation see E. Burnouf, *Introduction à l’histoire du buddhisme indien*, Deuxième Édition, Paris: Maisonneuve et C^e, Libraires- Éditeurs, 1876, pp. 144-145; Andy Rotman (tr.), *Divine Stories: Divyāvadāna*, Part I, Boston: Wisdom Books, 2008, p. 253; for Tibetan of the *Pravrajyāvastu* with translation see Claus Vogel, *The Teachings of the Six Heretics according to the Pravrajyāvastu of the Tibetan Mūlasarvāstivādin Vinaya, with an appendix containing an English translation of the pertinent sections in the Chinese Mūlasarvāstivādin Vinaya*, Wiesbaden: Kommissionsverlag Franz Steiner GMBH, 1970, p. 10 (Tibetan), p. 20 (English).

⁴ *Rāṣṭrapālāparipṛcchā* p. 35.8: reference from Franklin Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Vol. II: *Dictionary* (henceforth referred to as BHSD) [New Haven, 1953] Delhi: Motilal Banarsidass, 1972, p. 527a.

⁵ See the rich examples at Margaret Cone, *A Dictionary of Pāli*, Part I, *a–kh*, Oxford: The Pali Text Society, 2001, pp. 426-427, and the earlier entries in T.W. Rhys Davids and William Stede, *The Pali Text Society’s Pali-English Dictionary*, London: The Pali Text Society, [1921-1925] 1972, p. 135b, FL. Woodward and E.M. Hare, *Pāli Tipiṭakam Concordance Being a Concordance in Pāli to the Three Baskets of Buddhist Scriptures in the Indian order of letters*, Part I, London: Published for the Pāli Text Society by Luzac & Company, Ltd., 1952, pp. 386-387; L. Alsdorf (Editor-in-Chief), *A Critical Pāli Dictionary, begun by V. Trenckner*, Copenhagen: The Royal Danish Academy of Sciences and Letters, 1975, Vol. II, Fasc. 9, pp. 411-413.

⁶ Cowell and Neil, *The Divyāvadāna*, No. 13, p. 191.3.

⁷ Abbreviated excerpt from BHSD, p. 130b.

⁸ Rotman, *Divine Stories*, p. 319.

liquor is to be drunk by yourselves or to be given to others, not even to the extent of dripping it into the mouth with the tip of a reed.”⁹ Here Edgerton’s and Ch’en’s rendering are preferable.

To “recognize the Buddha as Teacher” meant to take him as sole teacher (and to take refuge in the Buddha, Dharma, and Saṅgha). The *Bahudhātuka-sutta* states that “it is impossible and it cannot be that one endowed with vision [that is, a stream-winner] can recognize another [than the Buddha] as Teacher” (MN III 65.10 *aṭṭhānam etaṃ anavakāso yaṃ diṭṭhisampanno puggalo aññaṃ satthāraṃ uddiseyya, n’etaṃ thānaṃ vijjatīti pajānāti; thānañ ca kho etaṃ vijjati yaṃ puthujjano aññaṃ satthāraṃ uddiseyya, thānaṃ etaṃ vijjatīti pajānāti*). The same is given as an “incapability” (*abhabbaṭṭhāna*) in the *Chakkanipāta* of the *Aṅguttaranikāya* (AN III 439.30, *abhabbo diṭṭhisampanno puggalo aññaṃ satthāraṃ uddisitum*).¹⁰ In the *Śrāvakabhūmi* the idea is phrased as “not to seek a teacher outside of this [Buddhist system]” (*na ito bahirdhā anyam śāstāraṃ paryeṣate*).¹¹ In the *Milindapañha*, one of the “ten qualities of a layman *qua* layman (*dasa upāsakassa upāsakaguṇā*) is that “even for the sake of his life he will not recognize a different teacher” (*jīvitahetu pi na aññaṃ satthāraṃ uddisati*).¹²

The Buddha belonged to the *śramaṇa* tradition, as his epithet “Śramaṇa Gautama” indicates. After his awakening, on the way to Vārāṇasī, he met a religious identified as Upaka, an Ājīvaka. Impressed by the Blessed One’s deportment, Upaka asked, “Dependent upon whom, sir, have you gone forth? Who is your teacher? Whose Dhamma satisfies you?” (*kaṃ si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesi*).¹³ The newly Awakened One replied with the celebrated verses:¹⁴

I am one who has transcended all, a knower of all.

Unsullied among all things, renouncing all.

⁹ Kenneth K.S. Ch’en, “A Study of the Svāgata Story in the *Divyāvadāna* in its Sanskrit, Pāli, Tibetan, and Chinese Versions”, *Harvard Journal of Asiatic Studies*, vol. 9 no. 3-4 (February 1947), pp. 207-314.

¹⁰ For an example of the complexities of terms for the Buddha in “insider discourse” see e.g. *Majjhima-nikāya* I 265.

¹¹ Karunesha Shukla (ed.), *Śrāvakabhūmi of Ācārya Asaṅga*, Patna: K.P. Jayaswal Research Institute, 1973 (Tibetan Sanskrit Works Series Vol. XIV), p. 502.5. See also p. 353.5.

¹² V. Trenckner (ed.), *The Milindapañho being dialogues between King Milinda and the Buddhist sage Nāgasena*, London: The Royal Asiatic Society, 1928 (James G. Forlong Fund, Vol. V), p. 94.33.

¹³ *Ariyapariyesana-sutta*, MN 26, Vol. I pp. 170-171; translation after Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, Kandy, Sri Lanka: Buddhist Publication Society, 1995, p. 263. The Gilgit *Saṅghabhedavastu* version differs only in order and in the name of the Ājīvika, here “Upagu”, who asks, *kaṃ te āyusmān gautama śāstā; kaṃ vāsy uddiṣya pravrajitaḥ; kasya vā dharmam rocesi?* – Raniero Gnoli (ed.), *The Gilgit Manuscript of the Saṅghabhedavastu*, Part I, Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1977 (Serie Orientale Roma, Vol. XLIX), p. 132.3.

¹⁴ *Ariyapariyesana-sutta*, MN 26, Vol. I 171; translation after Bhikkhus Ñānamoli and Bodhi, *The Middle Length Discourses*, p. 263. The verses are given in *Saṅghabhedavastu* narrative (Gnoli, op. cit., p. 132.5) and were anthologized in the *Udānavarga*: Franz Bernhard (ed.), *Udānavarga*, Band I, Göttingen: Vandenhoeck & Ruprecht, 1965 (Sanskrittexte aus den Turfanfunden X), *Tathāgatavarga* 21, vv. 1-6.

By craving's ceasing freed. Having known this all
For myself, to whom should I point as teacher?

I have no teacher (*ācariya*), and one like me
Exists nowhere in all the world
With all its gods, because I have
No person for my counterpart.

I am the Accomplished One in the world.
I am the Teacher Supreme
I alone am a Fully Enlightened One
Whose fires are quenched and extinguished.

This was the uniqueness of the Buddha: he did not inherit his teachings from someone else, but spoke from his own direct experience.

In the Buddhist thought-world, Awakened Ones – Buddhas – are supreme, and *śāstr* does not need any modifiers – the Teacher is the (or a) Buddha. In the present age, *śāstr* refers to Śākyamuni. In stock phrases in Mūlasarvāstivādin literature *śāstr* refers to past Buddhas (*śikhī nāma śāstā loka utpannaḥ... viśvabhūṇī nāma śāstā loka utpannaḥ...*) or the future Buddha Maitreya (*maitreya nāma śāstā*).¹⁵ The Buddha's teaching is the “nine- or twelve-limbed teaching of the Teacher” (*navāṅga-satthu-sāsana, dvādaśāṅga-śāstr-sāsana*).

This brings us to the subject of this essay. In Mahāyāna *sūtras* we meet with the compound *śāstra-saṃjñā*.¹⁶ It may be interpreted as a *tatpuruṣa*, “perception of the Teacher” or “perception as the Teacher”, in Tibetan translation usually *ston par 'du śes*, but also *ston pa'i 'du śes*. In the next section, I give some examples of *śāstra-saṃjñā* in context, drawn from Mahāyāna *sūtras*.¹⁷ The examples are classified by the object of the *saṃjñā*.¹⁸ In section III, I discuss the significance and implications of the phrase.¹⁹ The

¹⁵ Raniero Gnoli (ed.). *The Gilgit Manuscript of the Śāyanāsanavastu and the Adhikaraṇavastu*, Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1978 (Serie Orientale Roma, Vol. L), pp. 28.14, 28.23, 30.9 respectively.

¹⁶ The term *śāstra-saṃjñā* apparently occurs several times in the Tibetan translation of the Mūlasarvāstivādin *Vinaya*, but in a different function. This merits further study.

¹⁷ In each case I give the Sanskrit, when available, as the “primary” text, along with the Tibetan translation. In cases where the Sanskrit is not at present available, the Tibetan is the primary source. In one case (§ 4.1) I did not succeed in locating the Tibetan passage in the voluminous *Śatasāhasrikā Prajñāpāramitā* in the allotted time.

¹⁸ This system does not entirely satisfy me, but it does place *śāstrsaṃjñā* in ideational relationships which bring out aspects of the term's function.

¹⁹ The passages given here are a sampling of references that I have come across over the years: a systematic search would doubtless find more. For the *Prajñāpāramitā* references I have benefitted from consulting Edward Conze, *Materials for a Dictionary of the Prajñāpāramitā Literature*, Second Impression,

article is a small attempt to study the development of ideas in the Mahāyāna through its vocabulary and terminology.

II. EXAMPLES: ŚĀSTRSAMJĪNĀ IN CONTEXT

1. ŚĀSTRSAMJĪNĀ AND BODHISATTVA

1.1. Kāśyapaparivarta

Kāśyapaparivarta: Sanskrit

caturbhiḥ kāśyapa dharmaiḥ samanvāgatasya bodhisatvasya sarvāsu jātiṣu jātamātrasya bodhicittam āmukhībhavati na cāntarā muhyati yāvad bodhimaṇḍaṇīdanāt katamaiḥ caturbhiḥ yad uta

- (1) jīvitahetor api saṃprajāna mṛṣāvādaṃ na bhāṣate, antamaśa hāsyaprekṣyam api;
- (2) adhyāśayena ca sarvasatvānām aṃtike tiṣṭhaty apagatamāyāśātṭhyatayā;
- (3) sarvabodhisatveṣu ca śāstrasamjñām utpādayati, caturdiśaṃ ca teṣāṃ varṇaṃ paricārayati;
- (4) yaś ca satvān paripācayati tān sarvān uttarasyāṃ samyaksambodhau samādāpayati²⁰ | prādeśikayānāsprhaṇatayā;²¹

ebhiḥ kāśyapa caturbhiḥ dharmaiḥ samanvāgatasya bodhisatvasya sarvāsu jātiṣu jātamātrasya bodhicittam āmukhībhavati na cāntarām muhyati yāvad bodhimaṇḍaṇīdanāt. tatredam ucyata.

- (1) na jīvitārthe aṃtaṃ vadanti bhāṣaṃti vācaṃ sada arthayuktām;
- (2) māyāya śātṭhyena²² ca nitya varjitā adhyāśayena sada satva paśyati;
- (3) bodhāya ye prasthita śuddhasatvā śāsteti tān manyati bodhisattvān varṇaṃ ca teṣāṃ bhaṇate caturdiśaṃ śāstāra samjñām sad' upasthapitvā
- (4) yāṃś cāpi satvān paripācayati anuttare jñāni samādapeti eteṣu dharmeṣu pratiṣṭhitānām cittam na bodhāya kadāci muhyati.

Tokyo: Suzuki Research Foundation, 1973, p. 380. For the *Saddharmapuṇḍarīka* I consulted Ejima Yasunori et al., *Index to the Saddharmapuṇḍarīkasūtra – Sanskrit, Tibetan, Chinese*, Fascicle X, pp. 980-981, Tokyo: The Reiyukai, 1988. I have, inevitably, regularized punctuation, romanization, and other conventions to some degree. The translations are my own unless otherwise signalled; they are highly provisional approximations for the purposes of this article – many or most of the passages pose multiple questions and they deserve much more attention. References to other translations are representative – I have not attempted a comprehensive listing.

²⁰ The text is broken: I follow the Sanskrit of the *Śikṣāsamuccaya*.

²¹ I follow the Tibetan translation and *Śikṣāsamuccaya* in reading long a to make the negative *prādeśikayāna-asprhaṇatayā*.

²² The “śātṭhyena” of Vorobyova-Desyatovskaya et al. is corrected to “śātṭhyena” after MS.

Kāśyapaparivarta: Tibetan

'od sruñ byañ chub sems dpa' chos bži dan ldan na skye ba thams cad du skyes ma thag tu | byañ chub kyi sems mñon du 'gyur te | byañ chub kyi sñiñ po la 'dug gi bar du bar ma dor brjed pa mi 'gyur ro || bži gañ ze na | 'di lta ste |

- (1) srog gi phyir ram | tha na bžad gad kyi phyir yañ brdzun gyi tshig mi smra ba dan |
- (2) sgyu dan g'yo med pas sems can thams cad kyi druñ na lhag pa'i bsam pas gnas pa dan |
- (3) byañ chub sems dpa' thams cad la **ston par 'du śes skyed** ciñ de dag gi yañ dag pa'i bsñags pa phyogs bžir rjod pa dan |
- (4) ñi tshe ba'i theg pa mi 'dod pa phyir sems can gañ rnams yoñs su smin par byed pa de dag thams cad kyañ bla na med pa yañ dag par rdzogs pa'i byañ chub yañ dag par 'dzin du 'jug pa ste |

'od sruñ chos bži po de dag dan ldan pa'i byañ chub sems dpa' skye ba thams cad du skyes ma thag tu | byañ chub kyi sems mñon du 'gyur te | byañ chub kyi sñiñ po la 'dug gi bar du bar ma dor brjed pa mi 'gyur ro || de la 'di skad ces bya ste |

| srog gi phyir yañ brdzun tshig mi smra žiñ |
 | rtag tu don dan ldan pa'i tshigs rnams smra |
 | sgyu dan g'yo ni rtag tu rnam rnam spañs te |
 | lhag pa'i bsam pas rtag tu sems can lta |
 | sems can dag pa byañ chub gañ žugs pa |
 | byañ chub sems dpa' de la **ston par sems** |
 | **ston pa'i 'du śes ñe bar bžag nas** kyañ |
 | de dag bsñags pa phyogs bžir brjod par byed |
 | sems can gañ dag yoñs su smin byed pa |
 | bla med ye śes yañ dag 'dzin du 'jug |
 | chos de dag la rab tu gnas pa rnams |
 | byañ chub sems ni nams kyañ brjed mi 'gyur |

Kāśyapaparivarta: Translation

A bodhisattva equipped with four dharmas, O Kāśyapa, brings forth the aspiration to awakening (*bodhicitta*) as soon as he is born in all lives and he does not lose track of it along the way until he sits down on the Bodhimaṇḍa. What are the four?

- (1) Even for sake of his life, he does not consciously speak a falsehood, not even as a pleasantry;

- (2) He behaves toward all beings with a lofty intentions, devoid of deceit or trickery;
 (3) He perceives all bodhisattvas as the Teacher and spreads their praises in the four directions;
 (4) All the beings that he ripens he directs towards supreme complete awakening²³ through disinclination for the the partial vehicles (*prādeśika-yāna*).

Here, this is said:

Even to save their lives they do not tell a lie
 Whatever they say pertains to the goal.
 They are always free of deceit and trickery
 At all times they regard beings with noble intentions.
 They think of the bodhisattvas – the pure beings
 On their way to awakening – as “the Teacher”
 And they spread their praises throughout the four directions
 Always perceiving them as the Teacher.
 And as for the beings that they ripen
 They direct them towards the unsurpassed knowledge.
 The minds of those who are established in those dharmas
 Are never muddled about awakening.

References Sanskrit from M. I. Vorobyova-Desyatovskaya in collaboration with Seishi Karashima and Noriyuki Kudo, *The Kāśyapaparivarta: Romanized Text and Facsimiles*, Tokyo: The International Research Institute for Advanced Buddhology Soka University, 2002 (Bibliotheca Philologica et Philosophica Buddhica V), pp. 5-6. I give the text without the critical apparatus. Also consulted: Baron A. von Staël-Holstein, *The Kāśyapaparivarta, a Mahāyānasūtra of the Ratnakūṭa Class edited in the Original Sanskrit in Tibetan and in Chinese*, Shanghai: The Commercial Press Limited, 1926, § 4, p. 8. Tibetan from von Staël-Holstein, pp. 8-9 (see pp. 9-10 for Chinese), and citation in Cecil Bendall (ed.), *Çikṣāsamuccaya: A Compendium of Buddhist Teaching compiled by Çāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica I, originally published St. Petersburg, 1897-1902) Chap. 3, p. 52.16. Cf. translation by Cecil Bendall and W.H.D. Rouse, *Śikṣhā-Samuccaya: A Compendium of Buddhist Doctrine compiled by Śāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass, 1971, p. 53 ("unto all Bodhisattvas he gives the title of Teacher"). See also Tibetan from *Bslab pa kun las btus pa zes bya ba rgyal sras ŷi ba lhas mdzad pa*, Mi rigs dpe skrun khañ 1995 (Gañs can rig brgya'i sgo

²³ The manuscripts read "supreme" (*uttarasyām samyaksambodhau*) in the prose and "unsurpassed" (*anuttara*) in the verse. The Tibetan translation of the prose of *Kāśyapaparivarta* (*bla na med pa yañ dag par rdzogs pa'i byañ chub*) and the Sanskrit citation in the *Śikṣāsamuccaya* (*anuttarāyām samyaksambodhau*) read "unsurpassed" (*anuttara*).

'byed lde mig, deb ñer gsum pa), p. 75.19.

1.2. *Saddharmapuṇḍarīkasūtra* (Sanskrit Chap. 13)

Saddharmapuṇḍarīkasūtra: Sanskrit

punar aparaṃ mañjuśrīr bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya saddharmakṣayāntakāle vartamāna idaṃ sūtraṃ dhārayamāṇo bodhisattvo mahāsattvo 'nīṣuko bhavaty aśaṭho 'māyāvī na cānyeṣāṃ bodhisattvayānīyānāṃ pudgalānāṃ avaraṇaṃ bhāṣate nāpavadati nāvasādayāta... (285, penult.) na ca dharmavivādābhirato bhavati na ca dharmavivādaṃ karoti sarvasattvānāṃ cāntike maitrībalaṃ na vijahāti | sarvatathāgatānāṃ cāntike piṭṣaṃjñāṃ utpādayati sarvabodhisattvānāṃ cāntike śāstrasaṃjñāṃ utpādayati | ye ca daśasu dikṣu loke bodhisattvā mahāsattvās tān abhīkṣṇam adhyāśayena gauraveṇa ca namaskurute |

Saddharmapuṇḍarīkasūtra: Tibetan

'jam dpal gzan yañ de bzin gsegs pa yoñs su mya ñan las 'das nas dam pa'i chos zad pa'i mtha' ma'i dus kyi tshe | mdo sde 'di 'chad pa'i byañ chub sems dpa' sems dpa' chen po ni phrag dog dañ g'yo dañ sgyu med pa yin || byañ chub sems dpa'i theg pa can gyi gañ zag gzan dag la mi sñan mi smra | skur ba mi 'debs brñas par mi byed do || ... chos kyi rtsod pa la dga' ba ma yin te | chos la rtsod par mi byed do || sems can thams cad la byams pa'i stobs mi mthon ño²⁴ || de bzin gsegs pa thams cad la phar 'du ses skyed do || byañ chub sems dpa' thams cad la **ston par 'du ses skyed do** || phyogs bcu'i 'jig rten mams na byañ chub sems dpa' sems dpa' chen po gañ dag 'khod pa'i de dag la rgyun mi chad par lhag pa'i bsam pas gus pas phyag 'tshal lo ||

Saddharmapuṇḍarīkasūtra: Translation

Furthermore, Mañjuśrī, a bodhisattva, a great being, after the passing of the Tathāgata, in the final period of the destruction of the True Dharma, the bodhisattva, the great being, who retains this *sūtra*, is free of envy,²⁵ without deceit and without trickery. He does not speak ill of other individuals who belong to the bodhisattva vehicle, he does not reproach or rebuke them... He does not find pleasure in disputes about the teaching, he does not cause disputes about the teaching, and he does not forsake the power of love. He evokes the perception of father towards all Tathāgatas, and he evokes the perception of the Teacher towards all bodhisattvas. With lofty mind and with respect he constantly pays homage to the bodhisattvas, the great beings in the ten directions.

References Sanskrit from H. Kern and Bunyiu Nanjio (ed.), *Saddharmapuṇḍarīka*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica X,

²⁴ This must be for *thon*, from *gon* "to abandon, relinquish."

²⁵ *anīṣuka*: see BHSD, p. 26a. Tib. *phrag dog med*.

originally published St. Petersburg, 1908-1912), p. 285.5. Tibetan from Z. Nakamura, "Dam pa'i chos pad ma dkar po shes bya ba teg pa chen po'i mdo (7)", *Hokke-Bunka Kenkyū* or *Journal of Institute for the Comprehensive Study of Lotus Sutra* (Hokekyō Bunka Kenkyūjo), No. 12 (March 1986), pp. 285-286. Also consulted: *Dam pa'i chos padma dkar po šes bya ba theg pa chen po'i mdo bžugs so*, published by Yashodhara Publications, New Delhi, for Dzongsar Institute Bir, n.d., p. 234.10. Cf. English translation from Kumārajīva's Chinese by Leon Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)*, New York: Columbia University Press, 1976 (Records of Civilization: Sources and Studies, No. XCIV), p. 216; French translation from Sanskrit by E. Burnouf, *Le Lotus de la Bonne Loi, traduit du sanscrit, accompagné d'un commentaire et de vingt et un mémoires relatifs au buddhisme*, Paris: Imprimerie Nationale, 1852, p. 173; French translation from Kumārajīva by Jean-Noël Robert, *Le Sūtra du Lotus suivi du Livre des sens innombrables et du Livre de la contemplation de Sage-Universal*, Paris: Fayard, 1997, p. 257.

1.3. *Adhyāśayasamcodanasūtra* (*Śikṣāsamuccaya*, Chap. 5)

Adhyāśayasamcodanasūtra: Sanskrit

evaṃvidhānārthaśravaṇabhayaabhīrukaḥ ādikarmikabodhisattvaiḥ samādānāni yathā grhītāni tathā kārye | ete vayaṃ bhavann adyāgreṇa tathāgatasya purataḥ evaṃ samādānaṃ kurmaḥ | saced vayaṃ bhagavann adyāgreṇa bodhisattvayānikaṃ pudgalaṃ grhiṇaṃ vā pravrajitaṃ vāpattyā codayiṣyāmo bhūtena vābhūtena vā viśaṃvādito 'smābhis tathāgato 'rhan samyaksambuddho bhavet | saced vayaṃ bhagavann adyāgreṇa bodhisattvayānikaṃ pudgalaṃ avamanyemāvaṇaṃ cāśya bhāṣame viśaṃvādito 'smābhis tathāgato bhaved arhan samyaksambuddhaḥ | saced vayaṃ bhagavann adyāgreṇa bodhisattvayānikaṃ pudgalaṃ grhiṇaṃ vā pravrajitaṃ vā pañcabhiḥ kāmagaṇaiḥ krīḍantaṃ paricārayantaṃ drṣtvā aprāsādaṃ kuryāma vilekhaṃ²⁶ vā cittasyotpādayemāgauravaṃ votpādayema na ca tatra śāstrisaṃjñāṃ utpādayema viśaṃvādito 'smābhis tathāgato bhavet |

Adhyāśayasamcodanasūtra: Tibetan 1, from *Śikṣāsamuccaya*

lhags pa'i bsaṃ pa bskul ba'i mdo las | las daṅ po pa'i byaṅ chub sems dpa' rnam kyis gnod pa rnam pa 'di lta bu dag thos nas skrag te | yid dam blaṅs par gsuṅs pa de bžin du bya'o || de dag gis ni 'di skad ces bcom ldan 'das deṅ slan chad bdag chag de bžin gsegs pa'i spyān sṅar yi dam 'di lta bur bca' bar bgyi'o || bcom ldan 'das gal te bdag cag gis deṅ slan chad byaṅ chub sems dpa'i theg pa'i gaṅ zag gi ltuṅ ba mad dam mi mad kyaṅ ruṅ ste | gleṅ na bdag cag gis de bžin gsegs pa dgra bcom pa yaṅ dag par rdzogs pa'i saṅs rgyas rnam la bslus par 'gyur ro || bcom ldan 'das gal te bdag cag gis deṅ slan chad byaṅ chub sems dpa'i theg pa'i gaṅ zag la brñas sam de la mi sñan par brjod pa na bdag cag gis de

²⁶ See BHSD, p. 498b.

bžin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas la bslus par 'gyur ro ||
 bcom ldan 'das gal te bdag cag gis deñ slan chad byañ chub sems dpa'i theg pa'i gañ zag
 khyim pa 'am rab tu byuñ ba yañ ruñ ste | 'dod pa'i yon tan lña la rtse žiñ yoñs su spyod
 pa mthoñ nas ma dad par bgyid dam ma rañs pa'i sems bskyed dam ma gus pa'i sems
 bskyed dam de la ston par 'du śes ma bskyed na | bdag cag gis de bžin gśegs pa la bslus
 par 'gyur ro ||

Adhyāśayasamcodanasūtra: Tibetan 2, from *Kanjur*

dkon brtsegs zi 131b3 | de nas rigs kyi bu byañ chub sems dpa'i theg pa ba drug bcu po de
 dag gis gdoñ las mchi ma phyis nas | skyo žiñ skyo ba'i yid kyis yañ dag par dga' ste | spu
 žiñ žes byed par 'gyur nas | bcom ldan 'das la 'di skad ces gsol to || bcom ldan 'das bdag
 cag gis theg pa chen po'i gañ zag nmams la tha ba'i noñs pa'i sems bkyed pa gañ lags pa'i
 noñs pa dañ | gžan yañ las kyi sgrib pa gañ ci mñon par 'dus bgyis pa nmams bdag cag gis
 bśags so || bcom ldan 'das deñ slan cad bdag chag 'di nmams kyis de bžin gśegs pa'i spyan
 sñar yi dam 'di lta bur bca' bar bgyi'o || bcom ldan 'das gal te bdag cag gis deñ slan cad
 byañ chub sems dpa'i theg pa pa'i gañ zag gi ltuñ ba smad pa 'am | smad pa ma lags pa
 yañ ruñ ste | gleñs na bdag cag gis de bžin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i
 sañs rgyas la bslus par 'gyur ro || bcom ldan 'das gal te bdag cag gis deñ slan chad byañ
 chub sems dpa'i theg pa pa'i gañ zag la brñes sam | de la mi sñan pa brjod na | bdag cag
 gis de bžin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas la bslus par 'gyur
 ro || bcom ldan 'das gal te bdag cag gis deñ slan cad byañ chub sems dpa'i theg pa pa'i gañ
 zag gi (132a1) khyim pa 'am rab tu byuñ ba yañ ruñ ste | 'dod pa'i yon tan lña la rtse žiñ
 yoñs su spyod pa mthoñ na | ma dad par bgyid pas ma gus pa skyed dam ma gus pa
 bskyed dam | de la ston par 'du śes ma skyes na | bdag cag gis de bžin gśegs pa la slus
 par 'gyur ro ||

Adhyāśayasamcodanasūtra: Translation from *Śikṣāsamuccaya*

From the *Adhyāśayasamcodanasūtra*: Upon hearing about the dangers of this type, the bodhisattvas who were beginners were afraid, and they followed the vows as they had been taught: "From this day on, Blessed One, we undertake this vow in the presence of the Tathāgata: If we, Blessed One, from this day on, accuse a person who belongs to the Bodhisattva vehicle, whether a householder or a renunciant, of an offence, whether genuine or false, then we break faith with the Tathāgata, the worthy one, the fully and perfectly Awakened One. If we, Blessed One, from this day on look down on a person who belongs to the Bodhisattva vehicle and speak ill of him, then we break faith with the Tathāgata, the worthy one, the fully and perfectly Awakened One. If we, Blessed One, from this day on, when we see a person who belongs to the bodhisattva vehicle, whether a householder or a renunciant, sporting and indulging in the pleasures of the five senses, and we cause lack of faith, displeasure of mind, or give rise to disrespect, and do not evoke the perception of the Teacher with regard to him, then we break faith with the Tathāgata."

References Sanskrit from Cecil Bendall (ed.), *Çikṣāsamuccaya: A Compendium of Buddhist Teaching compiled by Çāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica I, originally published St. Petersburg, 1897-1902) Chap. 5, p. 97.20. Tibetan (1) from *Bslab pa kun las btus pa źes bya ba rgyal sras źi ba lhas mdzad pa*, Mi rigs dpe skrun khañ 1995 (Gañs can rig brgya'i sgo 'byed lde mig, deb ñer gsum pa), p. 130.16. Also consulted: Otani No. 5336, Reprint Vol. 102, *dbu ma, ki*, 70b3. Tibetan (2) from *'Phags pa lhag pa'i bśam pa bskul pa źes bya ba theg pa chen po'i mdo*, Otani No. 760.25, reprint Vol. 24, *dkon brtsegs, zi*, 131b3. Cf. translation by Cecil Bendall and W.H.D. Rouse, *Śikshā-Samuccaya: A Compendium of Buddhist Doctrine compiled by Śāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass, 1971, p. 100, "refuse him the title of Teacher".

1.4. *Sarvadharmāpravṛttinirdeśa*

Sarvadharmāpravṛttinirdeśa: Tibetan

thams cad ñes byad bdag gis bzod par bya || rgyal ba'i sras la **ston par sems** śes smra ||
ston pa'i 'du śes can la khro yod pa || ñas ni nam yañ ma mthoñ ma thos so ||

Sarvadharmāpravṛttinirdeśa: Translation

They claim, "I must tolerate all faults. I perceive the Sons of the Victor as the Teacher",
But anger towards one whom one perceives as the Teacher
Is something I have never seen or heard of before.

Reference Jens Braarvig, "Sarvadharmāpravṛttinirdeśa", in Jens Braarvig (General Editor), *Manuscripts in the Schøyen Collection I: Buddhist Manuscripts Volume I*, Oslo: Hermes Publishing, 2000, p. 116.

1.5. *Akṣobhyavyūha*

There is another reference regarding bodhisattvas as the Teacher in the thirteenth vow in the Chinese translation of the *Akṣobhyavyūha*, but the Tibetan (where the corresponding vow is number 20) does not seem to use the term. See Jean Dantinne (tr.), *La Splendeur de l'Inébranlable (Akṣobhyavyūha)*, Tome I, Chapitres I-III, *Les Auditeurs (Śrāvaka)*, Louvain-La-Neuve: Institut Orientaliste, Université Catholique de Louvain, 1983 (Publications de l'Institut Orientaliste de Louvain 29), 13th vow, § 24 (p. 91) and p. 92 n. 80.²⁷

²⁷ A verse spoken by Gopā Śākyakanyā in the *Gaṇḍavyūhasūtra* seems to refer to bodhisattvas: see P.L. Vaidya (ed.) *Gaṇḍavyūhasūtra*, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning (Buddhist Sanskrit Texts No. 5), Chapter 43, Gopā, p. 304.5,

2. ŚĀSTRSAMJĀNĀ AND KALYĀNAMITRA

2.1. Ratnameghasūtra

Ratnameghasūtra: Tibetan

rīgs kyi bu byañ chub sems dpa' śes rab dan ldan pa ni dge ba'i bśes gñen tshol te | des dge ba'i bśes gñen mthoñ nas dga' žiñ rañs te | de la ston par 'du śes skyed ciñ de la brten te gnas so ||

Ratnameghasūtra: Translation

Son of family, a wise bodhisattva seeks out a mentor (*kalyāṇamitra*). When he sees a mentor, he is happy and joyful. He perceives him as the Teacher and dwells in dependence upon him.

Reference 'Phags pa dkon mchog sprin žes bya ba theg pa chen po'i mdo, Otani No. 897, Reprint Vol. 35, mdo sna tshogs, dzu 72b5.

2.2. Buddhāvataṃsaka

Buddhāvataṃsaka: Tibetan

dge ba'i bśes gñen thams cad la ston par 'du śes pa ni byañ chub sems dpa' rñams kyi luñ bstan pa'o ||

Buddhāvataṃsaka: Translation

To perceive all mentors (*kalyāṇamitra*) as the Teacher – this is the prediction (*vyākaraṇa*) of bodhisattvas.

Reference Sañs rgyas phal po che žes bya ba śin tu rgyas pa chen po'i mdo, sDe dge Tohoku No.44, Kanjur 150b3.

3. ŚĀSTRSAMJĀNĀ AND DHARMABHĀNAKA

3.1. Aṣṭasāhasrikā Prajñāpāramitā (Chap. 36, Sadāprarudita-parivarta)

ye prasthītāmalaviśāladhiyaḥ parārthāḥ
 sanmitrasevanaparā gataśāṭhyamāyāḥ
 śāstratvasaṃjñāpratilabdha akhinnavīryāś
 caryendrajālasadrśī carateṣa loka

See translation from Chinese in Thomas Cleary (tr.), *The Flower Ornament Scripture: A Translation of the Avatamsaka Sutra*, Vol. III, *Entry into the Realm of Reality*, Shambala: Boston and London, 1987, p. 278.

Aṣṭasāhasrikā Prajñāpāramitā: Sanskrit

evam tvam kulaputra pratipadyamāno na cireṇa prajñāpāramitām śroṣyasi pustakagatām
 vā dharmabhāṇakasya bhikṣoḥ kāyagatām | yasya ca tvam kulaputrāntikāt
 prajñāpāramitām śṛṇuyāḥ **śāstrsamjñā tvayā tatrotpādayitavyā** kṛtajñena ca tvayā
 bhavitavyam kṛtavedinā ca | eṣa mama kalyāṇamitraṃ yasyemām prajñāpāramitām
 antikāc chrṇomi yām ahaṃ śṛṇvan kṣipram evāvinivartanīyo bhaviṣyāmy anuttarāyāḥ
 samyaksambodher āsannaś ca bhaviṣyāmi tathāgatānam arhatā samyaksambuddhānām
 tathāgatā 'virahiteṣu buddhakṣetreṣūpapatsye akṣanāmś ca vivarjayiṣyāmi
 kṣaṇasampadam c'ārāgayiṣyāmīti | imās tvayā kulaputra anuśamsāḥ paritulyamāmena
 dharmabhāṇake bhikṣau **śāstrsamjñōtpādayitavyā** na ca tvayi kulaputra
 lok'āmiṣapratisaṃyuktayā cittasaṃtatyā dharmabhāṇako bhikṣur anubaddhavyaḥ |

Aṣṭasāhasrikā Prajñāpāramitā: Tibetan (Chap. 30, rtag tu ngu)

rigs kyi bu khyod kyis de ltar bsgrubs na riñ por mi thogs par śes rab kyis pha rol tu
 phyin pa glegs bam du chud pa'am dge sloñ chos smra ba'i lus la yod pa thos par 'gyur te
 | rigs kyi bu gañ las śes rab kyi pha rol tu phyin pa 'di thos pa de la khyod kyis **ston par**
'du śes bskyed par bya žiñ khyod kyis byas pa gzo ba dañ byas pa tshor bar bya ste | gañ
 las śes rab kyi pha rol tu phyin pa 'di thos pa 'di ni bdag gi dge ba'i bśes gñen yin te bdag
 gis thos pas myur du bla na med pa yañ dag par rdzogs pa'i byañ chub las phyir mi ldog
 par 'gyur | de bžin gśegs pa dgra bcom pa yañ dag par rdzogs pa'i sañs rgyas rnam la
 bsñen par 'gyur žiñ | sañs rgyas kyi žiñ de bžin gśegs pa dañ ma bral ba rnam su skye
 bar 'gyur ro || mi khom pa rnam spon bar 'gyur ro || dal ba phun sum tshogs pa spyod pa
 thob par 'gyur ro || rigs kyi bu phan yon 'di rnam (285a) khyod kyis yoñs su rtogs pa dge
 sloñ chos smra ba la **ston pa yin par 'du śes bskyed par bya'o** || rigs kyi bu khyod kyis
 'jig rten gyi zañ žiñ dañ ldan pa'i sems kyi rgyud kyis dge sloñ chos smra ba'i phyi bžin
 'brañ bar mi bya'i khyod kyis dge sloñ chos smra ba las chos don du gñer ba dañ chos la
 gus par bya bas phyi bžin 'brañ bar bya'o ||

Aṣṭasāhasrikā Prajñāpāramitā: Translation

Practising in this manner, son of good family, it will not be long before you hear the
 Perfection of Wisdom, whether in the form of a book or in the body of the monk who is a
 Dharma preacher. Son of good family, you should evoke the perception of the Teacher
 towards the one from whom you hear the Perfection of Wisdom. And you should be
 grateful and appreciative, and reflect that "This is my mentor from whom I hear the
 Perfection of Wisdom, hearing which I will quickly become non-regressive from
 unsurpassed true and perfect awakening, and I will draw near to the Tathāgatas, worthy
 ones, truly and perfectly Awakened Ones. I will be reborn in Buddha-fields that do not
 lack Tathāgatas, and I will avoid the unfortunate states and enjoy the fortunate states".
 Assessing these benefits, son of good family, you should perceive the Dharma preacher
 monk as the Teacher, and you should not follow the Dharma preacher monk with a mind-

stream bound up with worldly gain.

References Sanskrit from U. Wogihara (ed.), *Abhisamayālaṃkāra'ālokā Prajñāpāramitāvyākhyā*, the work of Haribhadra together with the text commented on, Tokyo: The Toyo Bunko 1932, reprinted Tokyo: Sankibo Buddhist Bookstore Ltd., 1973, p. 930.7. See also P.L. Vaidya, *Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra's Commentary Called Ālokā*, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning (Buddhist Sanskrit Texts No. 4), p. 239.29. Tibetan from Otani No. 734, Vol. 21, *śer phyin, mi*, 284b4. Also consulted: sDe dge Kanjur, 182b1. Cf. English translation from the Sanskrit by Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, Bolinas, California: Four Seasons Foundation, 1975 (Second printing, with corrections), p. 278; French translation from Tibetan by Georges Driessens, *La Noble Perfection de Sagesse en Huit Mille Versets*, Marzens, France: Éditions Vajra Yogini, 2007, pp. 428-429.

3.2. Ratnameghasūtra

Ratnameghasūtra: Tibetan

rigs kyi bu chos bcu dañ ldan na byañ chub sems dpa' dam pa'i chos yoñs su 'dzin pa
 nmams yin | bcu gañ ze na | 'di lta ste | phyi ma'i dus phyi ma'i tshe lña brgya tha ma la
 dam pa'i chos nmam par 'jig ciñ bstan ba la khrugs par gyur pa dañ | sems can nmams lam
 ñan par žugs pa dañ | ye šes kyi sgron ma mya ñan las 'das te | ston pa med pa'i tshe | mdo
 rgya chen po don che žiñ mthu che ba | dam pa'i chos thams cad kyi ma mo dañ 'dra ba
 dag 'dzin ciñ klog la kha ton byed ciñ kun chub par byed pa dañ | gžan la rjod ciñ ston la
 yañ dag par ston ciñ gsal bar byed pa dañ | de la žugs pa'i gañ zag nmams la dga' ba dañ |
 dad pa dañ | rañs par byed ciñ de dag la phan 'dogs pa dañ | zañ žiñ med'i pa'i sems kyis
 dam pa'i chos ñan pa (112b) dañ | chos smra ba'i gañ zag nmams la **ston par 'du šes skyed**
pa dañ | dam pa'i chos la bdud rtsir 'du šes skyed pa dañ | bcud kyis len du 'du šes skyed
 pa dañ | rsti'i 'du šes skyed pa dañ | lus dañ srog la mi lta bar dam pa'i chos yoñs su tshol
 ba dañ | btsal nas kyañ nan tan gyis sgrub pa'o || rigs kyi bu chos bcu po de dag dañ ldan
 na byañ chub sems dpa' dam pa'i chos yoñs su 'dzin pa nmams yin no ||

Ratnameghasūtra: Translation

Son of good family: when they possess ten dharmas, bodhisattvas are ones who fully grasp the True Dharma. What are the ten?

In the last age, in the last period, in the final five hundred [years], when the True Dharma is being destroyed, and disturbances erupt in the Teaching, when sentient beings enter upon wrong ways, when the lamp of knowledge is extinguished, at the time when the Teacher is no more, they [the bodhisattvas] retain, read, recite, and master extensive *sūtras* which have great meaning and have great power, as if they were the *mātrka* of the True Dharma. Announcing and teaching them to others, they explain and illuminate

them, and they delight, cause faith and cause joy for those who penetrate them. With thoughts of benefit and thoughts free of material gain towards them, they listen to the True Dharma, and they evoke towards the person of the Dharma preacher the perception of the Teacher. They evoke the perception of nectar, the perception of elixir, and the perception of medicine with regard to the True Dharma.²⁸ Without regard for body or life they seek out the True Dharma, and when they find it they accomplish it with zeal.

Son of good family, when they possess these ten dharmas, bodhisattvas are ones who fully grasp the True Dharma.

Reference *'Phags pa dkon mchog sprin źes bya ba theg pa chen po'i mdo*, Otani No. 897, Reprint Vol. 35, *mdo sna tshogs*, dzu 112a5.

3.3. *Akṣayamatīrdeśa* (Chap. 20)

Akṣayamatīrdeśa: Tibetan

de nas rgyal po chen po bži stobs dañ bcas, 'khor dañ bcas pa bcom ldan 'das la thal mo sbyar te, phyag 'tshal nas, bcom ldan 'das la 'di skad ces gsol to: bcom ldan 'das, bdag cag rgyal po bži rnams ni bcom ldan 'das kyi ñan thos rgyun du žugs pa ste; bcom ldan 'das, bdag cag ni, gañ chos kyi rnams grañs 'di 'dzin pa'i rigs kyi bu dañ rigs kyi bu mo de dag gi g'yog dañ, rim gro bgyi bar rab tu spro ste; bcom ldan 'das, chos smra ba de dag la bdag cag gis **ston par 'du źes bskyed par bgyi'o**. de ci'i slad du źe na? bcom ldan 'das, theg pa thams cad ni 'di las byuñ ño.

Akṣayamatīrdeśa: Translation

Then the Four Great Kings, together with their troops, together with their retinues, folded their hands, paid homage to the Blessed One, and said:

We, O Blessed One, the Four Kings, are auditors of the Blessed One who have entered the stream. Blessed One, we will make the effort to honour the son of good family or daughter of good family, along with their retinues, who retain this discourse on the dharma (*dharmaparyāya*). Blessed One, we will regard those preachers of the Dharma as the Teacher.

Why is this? O Blessed One, all vehicles (*yāna*) arise from this.

References Tibetan from Jens Braarvig (ed.), *Akṣayamatīrdeśasūtra*, Vol. I, *Edition of extant manuscripts with an index*, Oslo: Solum Forlag, 1993, p. 156.24. Cp. English translation in Jens Braarvig (tr.), *Akṣayamatīrdeśasūtra*, Vol. II, *The Tradition of Imperishability in Buddhist Thought*, Oslo: Solum Forlag, 1993, pp. 583-584 and French translation in Georges Driessens, traduit du tibétain sous la direction de Yonten Gyatso,

²⁸ The three perceptions could possibly be *amṛtasamjñā*, *rasāyanasamjñā*, and *oṣadhisamjñā*.

La Perfection de sagesse: Soutras courts du Grande Véhicule suivis de L'enseignement d'Akshayamati, Paris: Éditions du Seuil, 1996, p. 343.

4. ŚĀSTRSAMJĪNĀ AND GURU

4.1. Śatasāhasrikā Prajñāpāramitā (Chap. 10)

Śatasāhasrikā: Sanskrit

tatra katamā bodhisattvasya mahāsattvasya guruśuśrūṣāśraddhāguravatā | yaduta
guruṇām antike śāstrsamjñā | iyam ucyate bodhisattvasya mahāsattvasya
guruśuśrūṣāśraddhāguravatā |

Śatasāhasrikā: Translation

Therein, what is the bodhisattva's, the great being's veneration towards and respect through faith for a master (*guru*)? It is the perception of the Teacher with regard to one's masters. This is the bodhisattva's, the great being's veneration towards and respect though faith for a master (*guru*).

Reference Sanskrit from Pratāpacandra Ghōṣa (ed.), *Çatasāhasrikā-Prajñā-Pāramitā, A Theological and Philosophical Discourse of Buddha with his Disciples (in a Hundred-Thousand Stanzas)*. Part I. Fas.1.(II). Calcutta: The Asiatic Society, 1902, p. 1461.12.

4.2. Pañcaviṃśatisāhasrikā Prajñāpāramitā

Pañcaviṃśatisāhasrikā: Sanskrit

tatra katamā bodhisattvasya mahāsattvasya guruśuśrūṣāśraddhadhānatā | yad guruṇām
antike śāstrsamjñā | iyam ucyate bodhisattvasya mahāsattvasya
guruśuśrūṣāśraddhadhānatā |

Pañcaviṃśatisāhasrikā: Tibetan

de la byañ chub sems dpa' sems pa chen po'i bla ma bsñen bkur źin dad pas gus par bya
ba gañ ze na | 'di ltar bla ma mams la ston pa'i 'du śes su byed pa gañ yin pa ste | 'di ni
byañ chub sems dpa' sems pa chen po'i bla ma bsñen bkur źin dad pas gus par bya ba'o.

Pañcaviṃśatisāhasrikā: Translation

Therein, what is the bodhisattva's, the great being's veneration towards and respect through faith to a master (*guru*)? It is the perception of the Teacher with regard to one's masters. This is the bodhisattva's, the great being's veneration towards and respect through faith to a master (*guru*).

Sources Sanskrit from Nalinaksha Dutt (ed.), *The Pañcaviṃśatisāhasrikā Prajñāpāramitā*. London: Luzac & Co, 1934, p. 219.10. Also consulted: Vijay Raj Vajracharya (ed.), *Āryapañcaviṃśatisāhasrikāprajñāpāramitā*, Vol. I, Sarnath, Varanasi: Central Institute of Higher Tibetan Studies, 2006 (Bibliotheca Indo-Tibetica Series 61), p. 363.2. Tibetan from *Śes rab kyi pha rol tu phyin pa ston phrag ñi śu lña pa*, Otani No. 5188, Reprint Vol. 89, *mdo 'grel/ser phyin, ga*, 373a6. Cf. translation from Sanskrit by Edward Conze, *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, p. 169.

5. ŚĀSTRSAMJÑĀ AND ĀCĀRYA/DHARMABHĀṆAKA

Pratyutpannabuddhasaṃmukhāvasthitasamādhi sūtra (Chap. 23)

Pratyutpannabuddhasaṃmukhāvasthitasamādhi: Tibetan

bzañ skyoñ | de la byañ chub sems dpa' lhag pa'i bsaṃ pa phun sum tshogs pa | byañ chub don du gñer ba de dag gis dpag tshad brgya po der soñ nas | gañ las tiñ ñe 'dzin 'di thos par gyur pa'i slob dpon de la des ston pa'i 'du śes bskyed par bya'o || chos smra ba'i rigs kyi bu de la bsñen bkur thams cad kyi bsñen bkur byed ciñ phyi bzin 'brañ bar bar bya'o||

Pratyutpannabuddhasaṃmukhāvasthitasamādhi: Translation

Herein, O Bhadrāpāla, bodhisattvas endowed with resolve and who seek awakening, having travelled one hundred *yojana* [to meet] an instructor (*ācārya*) from whom they can hear this *samādhi* should regard him as the Teacher. They should make offerings to that son of good family who is a Dharma-preacher with all offerings and they should follow him.

Sources Tibetan from Paul M. Harrison (ed.), *The Tibetan Text of the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra*, Tokyo: The Reiyukai Library, 1978 (Studia Philologica Buddhica Monograph Series I), Chapter 23, [23R]. Cf. translation by Paul Harrison, *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text*, Tokyo: The International Institute for Buddhist Studies, 1990 (Studia Philologica Buddhica Monograph Series V), p. 180, “should evoke the apperception of Teacher”.

6. ŚĀSTRSAMJÑĀ AND UPĀDHYĀYA

Ratnameghasūtra

Ratnameghasūtra: Tibetan 1, from the *Kanjur*

de bla ma la brten na dge ba'i chos rnams ni 'phel bar 'gyur | sdig pa rnams ni 'grib par
'gyur ro sñam du yoñs su rtog ste | de de'i rgyu de'i rkyen de'i g'zis mkhan po ñuñ du thos
pa 'am | mañ du thos pa 'am | śes pa 'am | mi śes pa 'am | tshul khrims dañ ldan pa 'am |
tshul khrims ñan pa can yañ ruñ ste | de la ston pa'i 'du śes skyed do || de ji ltar ston pa la
dga' žiñ dad pa ñe bar gnas pa de bžin du mkhan po la yañ byed do ||

Ratnameghasūtra: Tibetan 2, from the **Bhāvanākramasūtrasamuccaya*

dkon mchog sprin las de bla ma la brten na dge ba'i chos 'phel ba dañ sdig pa 'sgrib bo
sñam ste mkhan po thos pa mañ yañ ruñ ñuñ yañ ruñ śes sam mi śes kyañ ruñ | tshul
khrims dañ ldan nam mi ldan yañ ruñ ste | de la ston pa'i 'du śes bskyed do || ji ltar ston
pa la dga' žiñ dad pa ltar mkhan po la yañ byed do žes 'byuñ ño ||

Ratnameghasūtra: Translation

Reflecting, “When one relies on a *guru*, wholesome states increase and the unwholesome decreases”, for that reason, for that cause, and on that ground he regards his preceptor (*upādhyāya*) as the Teacher, whether the latter has little learning (*alpaśruta*) or is very learned (*bahuśruta*), whether he is wise or whether he is ignorant, whether he is virtuous or not virtuous, he perceives his preceptor as the Teacher. Just as he delights in the Teacher and establishes faith, just so he behaves towards his preceptor.

Sources Tibetan (1) from *Ratnamegha*, sDe dge Tohoku No. 231, Vol. wa, 100b3. Tibetan (2) from *Bsgoms pa'i rim pa mdo kun las btus pa*/**Bhāvanākramasūtrasamuccaya* in the *Madhyamaka (dbu ma)* section of the Peking edition of the *bsTan 'gyur*: Otani No. 5329, Reprint Vol. 102, *btsan 'gyur, dbu ma*, A 145b5.

7. ŚĀSTRSAMJÑĀ AND RECITATION OF PRAJÑĀPĀRAMITĀ

7.1. *Aṣṭasāhasrikā Prajñāpāramitā* (Chap. 7)

Aṣṭasāhasrikā: Sanskrit

yaḥ kaścic chāriputra bodhisattvo mahāsattvo 'nyebyho lokadhātubhyaś cyuto buddhān
bhagavataḥ paryupāśya pariprechyā ihopapanno bhavati sa imāṃ gambhīrāṃ
prajñāpāramitāṃ bhāṣyamāṇāṃ deśyamāṇāṃ upadiśyamāṇāṃ uddiśyamāṇāṃ śṛṇuyād
imāṃ prajñāpāramitāṃ śrutvā 'tra śāstrsamjñāṃ prajñāpāramitāyāṃ utpādayec chāstā
me saṃmukhībhūta iti śāstā [me]²⁹ drṣṭa iti cittam utpādayati | prajñāpāramitāyāṃ
bhāṣyamāṇāyāṃ deśyamāṇāyāṃ upadiśyamāṇāyāṃ uddiśyamāṇāyāṃ śrotam avadadhāti

²⁹ *me* after Vaidya 89.3 – not in Wogihara.

satkṛtya śṛṇoti kathāṃ nopacchinatti | (392.1) ciracaritāvī sa śāriputra tathārūpo
 bodhisattvo mahāsattvo veditavyaḥ | bahubuddhaparyupāsitaḥ sa śāriputra tathārūpo
 bodhisattvo mahāsattvo veditavyaḥ ||

Aṣṭasāhasrikā: Tibetan

śā ri'i bu byañ chub sems dpa' sems dpa' chen po de ni sañs rgyas bcom ldan 'das rnams la
 bsñen bkur byas śiñ yoñs su dris nas 'jig rten gyi khams gžan dag nas śi 'phos te 'dir
 skyes par rig par bya'o || de ci'i phyir že na | śā ri'i bu byañ chub sems dpa' sems dpa' chen
 po gañ la la sañs rgyas bcom ldan 'das rnams la bsñen bkur byas śiñ | yoñs su dris nas 'jig
 rten gyi khams gžan dag nas śi 'phos te 'dir skyes par gyur pa de śes rab kyi pha rol tu
 phyin pa zab mo 'di 'chad pa dañ ston pa dañ ñe bar ston pa dañ luñ 'bogs pa ñan te śes
 rab kyi pha rol tu phyin pa 'di thos nas śes rab kyi pha rol tu phyin pa 'di la ston par 'du
 śes skyed do || bdag gi ston pa mñon sum du gyur te bdag gi ston pa mthoñ ño sñam du
 sems bskyed do || śes rab kyi pha rol tu phyin pa 'di 'chad pa dañ ston pa dañ ñe bar ston
 pa dañ luñ 'bogs pa la rna ba blags nas gus par ñan te gdam gyi bar chad mi byed do || śā
 ri'i bu byañ chub sems dpa' sems dpa' chen po de ni yun riñ por spyad ciñ tshul bsruñs pa
 de lta bu'i rañ bžin du rig par bya'o || śā ri'i bu byañ chub sems dpa' sems dpa' chen po de
 ni sañs rgyas mañ po la bsñen bkur byas pa de lta bu'i tshul du rig par bya'o ||

Aṣṭasāhasrikā: Translation

Any bodhisattva great being, Śāriputra, who, having venerated and questioned the
 Buddhas, the Blessed Ones, passes away from other world systems and is reborn here,
 when this deep Perfection of Wisdom is being recited, taught, explained, and expounded,
 when he hears this Perfection of Wisdom he evokes the perception of the Teacher
 towards the Perfection of Wisdom and he thinks “the Teacher is before me”, “I have seen
 my Teacher”. When the Perfection of Wisdom is being recited, taught, explained, and
 expounded, he lends his ear and listens with respect...

References Sanskrit from U. Wogihara (ed.), *Abhisamayālaṃkāra'ālokā
 Prajñāpāramitāvyākhyā*, the work of Haribhadra together with the text commented on,
 Tokyo: The Toyo Bunko 1932, reprinted Tokyo: Sankibo Buddhist Bookstore Ltd., 1973,
 p. 391.10. See also P.L. Vaidya, *Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra's
 Commentary Called Ālokā*, Darbhanga: The Mithila Institute of Post-Graduate Studies
 and Research in Sanskrit Learning (Buddhist Sanskrit Texts No. 4), p. 88.31. Tibetan
 from sDe dge Tohoku No. 12, Kanjur, *Brgyad ston*, ka 100a1. Cp. English translation
 from Sanskrit by Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and
 its Verse Summary*, Bolinas, California: Four Seasons Foundation, 1975 (Second printing,
 with corrections) p. 138; French translation from Tibetan by Georges Driessens, *La
 Noble Perfection de Sagesse en Huit Mille Versets*, Marzens, France: Éditions Vajra Yogini,
 2007, pp. 160-161.

7.2. *Ratnaguṇasaṃcayagāthā* (Chap. 7)

Ratnaguṇasaṃcayagāthā: Sanskrit

yo bodhisattva iha pāramite ti cīrṇo
puri cārikāya na sa kāṅkṣati paṇḍitena |
sa hi śrutvā tasya puna **bheṣyati śāstrasaṃjñā**
sau vā laghuṃ anubudhiṣyati bodhi śāntā || VII, 4

Ratnaguṇasaṃcayagāthā: Tibetan

byaṅ chub sems dpa' gaṅ žig sñon chad spyod pa'i tshe ||
pha rol phyin 'dir spyod pa mkhas pa som nyi med ||
thos ma thag tu des ni **ston pa'i 'du śes skyed** ||
des ni byang chub ži ba myur du rtogs par 'gyur ||

Ratnaguṇasaṃcayagāthā: Translation

The bodhisattva who during his past practices
Practised this perfection, does not doubt, this wise one
The moment he hears it he recognizes the Teacher:
He will swiftly understand the peaceful awakening.

References Sanskrit from Akira Yuyama (ed.), *Prajñā-pāramitā-ratna-guṇa-saṃcayagāthā* (*Sanskrit Recension A*), Cambridge: Cambridge University Press, 1976, p. 36; Tibetan from E. Obermiller (ed.), *Prajñā Pāramitā-ratna-guṇa-saṃcayagāthā*, *Sanskrit and Tibetan Text* (Bibliotheca Buddhica XXIX, originally published St. Petersburg, 1937), repr. Delhi: Sri Satguru Publications, 1992 (Bibliotheca Indo-Buddhica Series No. 97), p. 36. Cf. English translation in Edward Conze, *The Perfection of Wisdom in Eight Thousand Lines and its Verse Summary*, Bolinas, California: Four Seasons Foundation, 1975 (Second printing, with corrections), p. 23.

7.3. *Suvikrāntavikrāmapariṣcchā* (Chap. 7)

Suvikrāntavikrāmapariṣcchā: Sanskrit

punar aparaṃ suvikrāntavikrāmin bodhisatvena mahāsatvena prajñāpāramitāyaṃ
bhāṣyamānāyaṃ deśyamānāyaṃ chandaś cādhyāśayaś ca gauravaṃ ca citrīkāraṃ ca
śāstrsaṃjñā cotpāditā bhavati.

Suvikrāntavikrāmapariṣcchā: Tibetan

rab kyi rtsal gyis rnam par gnon pa gžan yaṅ śes rab kyi pha rol tu phyin pa 'chad pa na
byaṅ chub sems dpaṣ 'dun pa daṅ | lhag pa'i bsaṃ pa daṅ | gus pa daṅ | rin gro bya daṅ |

ston par 'du śes skyed par 'gyur |

Suvikrāntavikrāmaparipṛcchā: Translation

Further, O Suvikrāntavikrāmin, when the Perfection of Wisdom is being recited or spoken, the bodhisattva, the great being gives rises to interest, lofty intention, respect, reverence, and the perception of the Teacher.

References Sanskrit from Ryusho Hikata (ed.), *Suvikrāntavikrāmi-Paripṛcchā Prajñāpāramitā-Sūtra*, Kyoto: Rinsen Book Co., 1983 (original edition Fukuoka, 1958), p. 106.10. Also consulted: P.L. Vaidya (ed.), *Mahāyāna-sūtra-saṃgraha*, Part I, Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning (Buddhist Sanskrit Texts No. 17), p. 62.16. Tibetan from *Rab kyi rtsal gyis rnam par gnon pas ŷus pa śes rab kyi pha rol tu phyin pa bstan pa*, Otani No. 736, Reprint Vol. 21, *śer phyin*, tsi 98b4. Cf. English translation by Edward Conze (tr.), *The Short Prajñāpāramitā Texts*, London: Luzac and Company Ltd., 1973, p. 65; French translation by Georges Driessens (traduit du tibétain sous la direction de Yonten Gyatso), *La Perfection de sagesse: Soutras courts du Grande Véhicule suivis de L'enseignement d'Akshayamati*, Paris: Éditions du Seuil, 1996, p. 79.

7.4. *Vajracchedikā Prajñāpāramitā*

Vajracchedikā: Sanskrit

api tu khalu subhūte yasmin pṛthivīpradeśe ito dharmaparyāyād aṃtaśas catuspadikām
api gāthām bhāṣyeta vā deśyeta vā sa pṛthivīpradeśaś caityabhūto bhavet |
sadevamānuṣāsurasya lokasya kaḥ punar vādaḥ subhūte ya imaṃ dharmaparyāyaṃ
dhārayiṣyamti paramēṇa te āścaryeṇa samanvāgatā bhaviṣyamti | tasmimś ca
pṛthivīpradeśe śāstā viharaty anyatarānyataro vā gurusthānīyaḥ |

Vajracchedikā: Tibetan

yañ rab 'byor sa phyogs gañ na chos kyi rnam grañs 'di las tha na tshig bži pa'i tshigs su
bcad pa tsam 'don tam ston pa'i sa phyogs de lha dañ mi dañ lha ma yin du bcas pa'i 'jig
rten gyi mchod rten du gyur pa yin na | su žig chos kyi rnam grañs 'di len pa dañ | 'dzin pa
dañ | 'chad pa dañ | klog pa dañ | kun chub par byed pa dañ | tshul bžin du yid la byed pa
de ño mtshar rab dañ ldan par 'gyur ba lta ci smos | sa phyogs de na ston pa yañ bžugs te |
bla ma'i gnas gžan dag kyañ gnas so ||

Vajracchedikā: English

However, Subhūti, the piece of ground where one might do no more than recite or teach just a four-lined verse from this round of teachings would become a veritable shrine for the whole world with its gods, humans and anti-gods, so it goes without saying, Subhūti,

that those who will memorize this round of teachings will come to be endowed with the most marvellous thing, and on that piece of ground the Teacher himself dwells, or one or another of his venerable lieutenants.³⁰

References Sanskrit from Paul Harrison and Shōgo Watanabe, "Vajracchedikā Prajñāpāramitā", in Jens Braarvig (gen. ed.), *Manuscripts in the Schøyen Collection: Buddhist Manuscripts Volume III*, Oslo: Hermes Publishing, 2006, p. 122, § 12. English translation from Paul Harrison, "Vajracchedikā Prajñāpāramitā: A New English Translation of the Sanskrit Text Based on Two Manuscripts from Greater Gandhāra", in *ibid.*, pp. 147- 148, § 12. Tibetan from 'Phags pa śes rab kyi pha rol tu phyin pa rdo rje gcod pa źes bya ba theg pa chen po'i mdo, Otani No. 739, Reprint Vol. 21, śer phyin, tsi, 166b5. Also consulted: sDe dge Tohoku No. 16, Kanjur ka 125a6. Cf. French translation from the Tibetan by Patrick Cornu, *Soûtra du Diamant et autres soûtras de la Voie médiane*, Paris: Fayard, 2001, p. 39. Italian translation by Raniero Gnoli, in Raniero Gnoli (ed.), *La Rivelazione del Buddha*, Volume secondo, *Il Grande veicolo*, Milan: Arnoldo Mondadori Editore, 2004, p. 82.

8. ŚĀSTRSAMJÑĀ AND THE WORD OF THE BUDDHA

Adhyāśayasamcodanasūtra (Śikṣāsamuccaya, Chap. 1)

Adhyāśayasamcodanasūtra: Sanskrit, from Śikṣāsamuccaya

etad adhyāśayasamcodanasūtre vacanāt | api tu maitreya caturbhiḥ kāraṇaiḥ pratibhānaṃ sarvabuddhabhāṣi xxxx bhiḥ | iha maitreya pratibhānaṃ satyopsamhitam bhavati nāsatyopasamhitam dharmopasamhitam bhavati nādharmopasamhitam | kleśahāyakaṃ bhavati na kleśavivardhakaṃ | nirvāṇaguṇānuśaṃsa³¹sandarśakaṃ bhavati na saṃsāra[guṇā]nuśaṃsasandarśakaṃ | ebhiś caturbhiḥ peyālam | yasya kasyacin maitreya ebhiś caturbhiḥ kāraṇaiḥ pratibhānaṃ pratibhāti pratibhāsyati vā tatra śrāddhaiḥ kulaputraiḥ kuladuhitṛbhir vā buddhasamjñōtpādayitavyā śāstrsamjñām kṛtvā | sa dharmah śrotavyah | tat kasya hetoh | yat kiñcin maitreya subhāṣitam sarvaṃ tad buddhabhāṣitam | tatra maitreya ya imāni pratibhānāni pratikṣepen naitāni buddhabhāṣitānīti | teṣu cāgauravam utpādayet pudgalavidveṣeṇa tena sarvabuddhabhāṣitam pratibhānaṃ pratikṣiptam bhavati | dharmam pratikṣipyā dharmavysanasamvartanīyena karmaṇā 'pāyagāmī bhavati.

Adhyāśayasamcodanasūtra: Tibetan 1, from Śikṣāsamuccaya

lhag pa'i bsam pa bskul ba'i mdo las gsuṅs pa las śes te | byams pa rgyu bzis saṅs rgyas

³⁰ "One or another of his venerable lieutenants" does not accord full weight to *anyatarānyataro vā gurusthānīyah*, a term which has its own technical background in Sanskrit and Pāli (*garuṭṭhānīya*) and is often coupled with *sabrahmacārin*.

³¹ I correct -ānuśaṃsa- to -ānuśaṃsa, as further on.

thams cad kyis gsuñs pa'i spobs par rig par bya'o | bži gañ že na | byams pa 'di la spobs pa don dañ ldan pa yin te don med pa dañ ldan pa ma yin pa dañ | chos dañ ldan pa yin te chos ma yin pa dañ ldan pa ma yin pa dañ | ñon moñs pa 'bri bar byed pa yin te ñons moñs pa 'phel bar byed pa ma yin pa dañ | mya ñan las 'das pa'i yon tan dañ phan yon ston pa yin te 'khor ba'i yon tan dañ phan yon ston pa ma yin pa ste 'di bžis so || de bžin du sbyar te byams pa gañ la la rgyu 'di bžis spobs sam | spobs par 'gyur ba de la rigs kyi bu 'am rigs kyi bu mo dad pa dag gis **sañs rgyas su 'du śes bskyed par bya'o || ston par 'du śes byas te dam** pa'i chos mñan par bya'o || de ci'i phyir že na | byams pa gañ cuñ zad legs par smras pa de thams ca ni sañs rgyas kyis gsuñs pa yin no || byams pa de la su spobs pa 'di dag la sañs rgyas kyis bśad pa ma yin no || žes spoñ ba dañ gañ zag de la že sdañ ba'i phyir | de dag la ri mo mi byed na | des sañs rgyas kyis bśad pa'i spobs pa thams cad spañs par 'gyur ro || chos spañs pas chos kyis phoñs par 'gyur ba dañ mthun pa'i las kyis ñan soñ du 'gro bar 'gyur ro žes gsuñs so ||

Adhyāśayasamcodanasūtra: Tibetan 2, from the *Kanjur*

byams pa gžan yañ rgyu bžis na | spobs pa thams cad ni | sañs rgyas kyis gsuñs par rig par bya'o | bži gañ že na | byams pa 'di la spobs pa don dañ ldan pa yin gyis | don dañ mi ldan pa ma yin pa dañ | chos dañ ldan pa yin gyis | chos dañ mi ldan pa ma yin pa dañ | ñon moñs pa zad par byed pa yin gyi | ñons moñs pa 'phel bar byed pa ma yin pa dañ | mya ñan las 'das pa'i yon tan dañ phan yon ston pa yin gyi | 'khor ba'i ñes pa 'phel bar byed pa ma yin pa ste | byams pa | rgyu bži po de dag dañ ldan na | spobs pa thams cad sañs rgyas kyis gsuñs par rig par bya'o ||

byams pa | dge sloñ ñam | dge sloñ ma 'am dge bsñen nam | dge sñen ma gañ su yañ ruñ ste | rgyu bži po de dag gi spobs pas spobs pa'am | spobs par 'gyur ba yañ ruñ ste | de la rigs kyi bu 'am | rigs kyi bu mo dad pa can dag gis de dag la **sañs rgyas su 'du śes bskyed par bya žiñ | ston par 'du śes bskyed par byas nas** | dam pa'i chos ñan par bya'o || de ci'i phyir že na | byams pa legs par smras pa gañ ci yañ ruñ ba de dag thams cad ni sañs rgyas kyis gsuñs pa yin pa'i phyir ro || byams pa de la gañ zag la sdañ ba'i phyir | 'di dag ni sañs rgyas kyis gsuñs pa ma yin no žes spobs pa bži po de dag spoñ žiñ de dag la ma gus par bskyed par byed pa des ni sañs rgyas kyis gsuñs pa 'i spobs pa thams cad spañs pa yin te | chos spañs nas | chos kyis phoñs par 'gyur ba'i las mñon par 'du byed pas ñan soñ du 'gro bar 'gyur ro || byams pa | de lta bas na rig kyi bu 'am | rig kyi bu mo dad pa can gañ chos kyis 'phoñs par 'gyur ba'i las (138b) las yoñs su grol bar 'dod pas | gañ zag sdañ ba'i phyir chos la sdañ bar mi bya'o ||

Adhyāśayasamcodanasūtra: Translation from Tibetan 2

Furthermore, Maitreya, for four reasons all eloquence³² is to be known as the speech of the Buddha. What are the four? Here, Maitreya, the eloquence pertains to the goal; it is not irrelevant to the goal. It pertains to the Dharma; it is not irrelevant to the Dharma. It

³² *Pratibhāna* (spobs pa) is difficult to translate. Here I render it by "eloquence"; an alternative is "inspired speech".

cause the cessation of defilement; it does not aggravate defilement. It shows the virtues and benefits of nirvāṇa; it does not exacerbate the faults of saṃsāra. Maitreya, for these four reasons all eloquence is to be known as the speech of the Buddha.

Maitreya, a monk, a nun, a layman, or a laywoman who is eloquent or will be eloquent with eloquence caused by these four causes, to him or to her a son of good family or daughter of good family should evoke the perception of the Buddha; having evoked the perception of the Teacher, he or she should listen to the Dharma. Why is this? Maitreya, whatever statements there may be that are well-said, they are all spoken by the Buddha. Herein, Maitreya, if out of dislike for an individual one says, “These things were not said by the Buddha”, rejects these four types of eloquence, and gives rise to disrespect, then one rejects all of the eloquence spoken by the Buddha. Rejecting the Dharma, one goes to the states of woe as a result of creating actions that lead to the ruin of the Dharma. Therefore, Maitreya, a son of good family or a daughter of good family who wants to be free of actions that lead to the ruin of the Dharma should not, out of dislike for an individual, dislike the Dharma.

References Sanskrit from Cecil Bendall (ed.), *Çikṣāsamuccaya: A Compendium of Buddhist Teaching compiled by Çāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica I, originally published St. Petersburg, 1897-1902) p. 15.13. Tibetan 1 from *Bslab pa kun las btus pa*, Otani No. 5336, Repr. Vol. 102, *dbu ma, ki*, 14a1. Also consulted: *Bslab pa kun las btus pa ṣes bya ba rgyal sras ṣi ba lhas mdzad pa*, Mi rigs dpe skrun khaṅ 1995 (Gaṅs can rig brgya'i sgo 'byed lde mig, deb ṇer gsum pa), p. 22.19. Tibetan (2) from '*Phags pa lhag pa'i bsaṃ pa bskul pa ṣes bya ba theg pa chen po'i mdo*', Otani No. 760.25, Repr. Vol. 24, *dkon brtsegs, zi*, 138a1. Cf. translation by Cecil Bendall and W.H.D. Rouse, *Śikṣhā-Samuccaya: A Compendium of Buddhist Doctrine compiled by Śāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass, 1971, p. 17.

9. ŚĀSTRSAMJÑĀ AND YĀCANAKA

Gaṇḍavyūhasūtra (Śikṣāsamuccaya, Chap. 7)

Gaṇḍavyūhasūtra: Sanskrit, from Śikṣāsamuccaya

yāvat teṣu sarvayācanakeṣu ekaputraka-saṃjñā mātāpitṛ-saṃjñā dakṣaṇīya-saṃjñā kalyāṇamitra-saṃjñā varṇa-saṃjñā durlabha-saṃjñā duṣkarakāraka-saṃjñā bahukara-saṃjñā paramopakāri-saṃjñā bodhimārgopastambha-saṃjñā ācāryaśāstr-saṃjñānotpadyed.

Gaṇḍavyūhasūtra: Tibetan, from Śikṣāsamuccaya

ṣes bya ba nas | sloṅ mo pa de dag la bu gcig pa'i 'du ṣes skyed pa'i phyir ro || pha ma'i 'du ṣes daṅ sbyin pa'i gnas kyi 'du ṣes daṅ | dge ba'i bṣes gñen gyi 'du ṣes daṅ | dkon pa'i 'du

śes dan | dka' ba byed pa'i 'du śes dan | gces spras byed pa'i 'du śes dan | phan 'dogs pas
dam pa'i 'du śes dan | byañ chub kyi lam ñe bar ston pa'i 'du śes dan | mkhan po'i 'du śes
dan | ston pa'i 'du śes skyed pa'i phyir te źes bya ba'i bar du gsuñs so ||

Gaṇḍavyūhasūtra: Translation

Towards all supplicants (*vācanaka*) he evokes the idea of an only son, of mother and father, of one who merits offerings, of a mentor, of status, of someone hard to find, of a benefactor, of a supreme benefitter, of a supporter on the path to awakening, of a master and a teacher.

References Sanskrit from Cecil Bendall (ed.), *Śikṣāsamuccaya: A Compendium of Buddhist Teaching compiled by Āntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica I, originally published St. Petersburg, 1897-1902) p. 154.10. Tibetan from *Bslab pa kun las btus pa źes bya ba rgyal sras źi ba lhas mdzad pa*, Mi rigs dpe skrun khañ 1995 (Gañs can rig brgya'i sgo 'byed lde mig, deb ñer gsum pa), p. 194.20. Cf. translation by Cecil Bendall and W.H.D. Rouse, *Śikṣā-Samuccaya: A Compendium of Buddhist Doctrine compiled by Āntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass, 1971, p. 153, "a teacher or preceptor".

10. ŚĀSTRSAMJÑĀ AND SARVASATTVA

Śūraṅgamasamādhisūtra (from *Śikṣāsamuccaya*, Chap. 4)

Śūraṅgamasamādhi: Sanskrit

atha khalv āyuṣmān mahākāśyapo bhagavantam etad avocat | adyāgreṇāsmābhir
bhagavan sarvasattvānām antike śāstrsamjñōtpādayitavyā | tat kasya hetoḥ na hy
asmākam etaj jñānaṃ pravartate katamasya bodhisattvasya bodhiparipācakānīndriyāṇī
saṃvidyante | katamasya na saṃvidyante | tato vyaṃ bhagavan najānānās tathārūpeṣu
hīnasamjñām utpādayema | tena vyaṃ kṣaṇyema || bhagavān āha | sādhu sādhu kāśyapa
subhāṣitā te ayaṃ vāk |... (92. 4) etena kāśyapa nirdeśena bodhisattvena vā śrāvakena vā
sarvasattvānām antike śāstrsamjñōtpādayitavyā |

Śūraṅgamasamādhi: Tibetan

de nas bcom ldan 'das la tshe dan ldan pa 'od sruñs chen pos 'di skad ces gsol to || bcom
ldan 'das bdag cag deñ slan chad sems can thams cad la ston par 'du śes bskyed par
bgyi'o || de ci'i phyir ze na | sems can gañ la byañ chub tu yoñs su smin pa'i dbaṅ po
rnams mchis pa dan gañ la ma mchis pa 'tshal bar 'jug pa de bdag cag la ma mchis pa'i
slad du ste | bcom ldan 'das bdag cag la 'tsal ba ma mchis pas sems can de lta bu dag'añ
yin pa'i 'du śes bskyed na | des bdag cag smas par 'gyur ro || bcom ldan 'das kyiś bka' stsal
pa | 'od sruñs legs so legs so || tshig 'di ni legs par smras pa'o ||... (124.16) 'od sruñs bstan

pa des byañ chub sems dpa'am ñan thos kyis 'di ni byañ chub theg pa ba'i gañ zag yid du
'on zes sems can thams cad la ston par 'du ses bskyed par bya'o ||

Śūraṅgamasamādhi: Translation

Then Venerable Mahākāśyapa said to the Blessed One, “From this day onwards, O Blessed One, we will evoke the perception of the Teacher with regard to all sentient beings. For what reason? We do not know in which bodhisattva the faculties which ripen into awakening exist, or in which [bodhisattva] they do not exist. In our ignorance we might evoke a the perception of inferiority [with regard to a superior bodhisattva], and as a result harm ourselves.”

The Blessed One said, “Excellent, excellent, Mahākāśyapa! Well-spoken are your words!” ... “Kāśyapa, referring to this teaching, a bodhisattva or an auditor should think, ‘Agreeable is this person’, and they should evoke the perception of the Teacher with regard to all sentient beings.”

References Sanskrit from Cecil Bendall (ed.), *Çikṣāsamuccaya: A Compendium of Buddhist Teaching compiled by Çāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass Publishers Private Limited, 1992 (Bibliotheca Buddhica I, originally published St. Petersburg, 1897-1902) p. 91.14. Tibetan from *Bslab pa kun las btus pa zes bya ba rgyal sras ŷi ba lhas mdzad pa*, Mi rigs dpe skrun khañ 1995 (Gañs can rig brgya'i sgo 'byed lde mig, deb ñer gsum pa), p. 124.3 Cf. translation by Cecil Bendall and W.H.D. Rouse, *Śikṣhā-Samuccaya: A Compendium of Buddhist Doctrine compiled by Śāntideva chiefly from earlier Mahāyāna Sūtras*, Delhi: Motilal Banarsidass, 1971, p. 94, “we must give the title of Teacher to all creatures”. Translation of sūtra version by Étienne Lamotte, *La Concentration de la Marche Héroïque (Śūraṅgamasamādhisūtra)*, Bruxelles: Institut Belge des Hautes Études Chinoises, 1965 (Mélanges Chinois et Bouddhique Volume XIII), §§ 102, 103, pp. 207-208. English translation of Lamotte by Sara Boin-Webb, *Śūraṅgamasamādhisūtra: The Concentration of Heroic Progress, an early Mahāyāna Buddhist Scripture translated and annotated by Étienne Lamotte*, Richmond, Surrey: Curzon Press in association with the Buddhist Society, 1998, §§ 102, 103, pp. 183-184. Italian translation by Raniero Gnoli, in Raniero Gnoli (ed.), *La Rivelazione del Buddha*, Volume secondo, *Il Grande veicolo*, Milan: Arnoldo Mondadori Editore, 2004, p. 355. English translation from Kumārajīva's Chinese by John McRae, *The Śūraṅgama Samādhi Sūtra*, Berkeley: Numata Center for Buddhist Translation and Research, 1998 (BDK English Tripiṭaka 25-III), p. 55.³³

³³ Cf. also the term *bhagavat-saṃjñā* in the *Śūraṅgamasamādhi* (Lamotte § 107).

III QUESTIONS

It is difficult, even in the course of hundreds of koṭis of æons, to hear a Buddha preach;
 How much more so to see him, his sight being the supreme remover of hesitations...
 Better it is to roast for koṭis of æons in the three states of woe, terrible though they are,
 than not to see the Teacher.

*Gaṇḍavyūhasūtra*³⁴

The random selection of texts presented here that use the phrase *śāstrsamjñā* reads like a “who’s who” of Mahāyāna *sūtras*. In the *Prajñāpāramitā* category, the term is used in the *Aṣṭasāhasrikā*, the *Ratnaguṇasamcaya-gāthā*, the *Pañcaviṃśatisāhasrikā*, the *Śatasāhasrikā*, and the *Suvikrāntavikrāmapariṣcchā*. Otherwise it is used in the *Akṣayamatīnirdeśa*, the *Akṣobhyavyūha*, the *Adhyāśayasamcodana*, the *Kāśyapaparivarta*, *Pratyutpannabuddhasaṃmukhāvasthitasamādhi*, the *Ratnamegha*, the *Śūramgamasamādhi*, the *Saddharmapuṇḍarīka*, and the *Sarvadharmāpravṛttinirdeśa*, along with the *Buddhāvataṃsaka* and the *Gaṇḍavyūha*.

The excerpts presented here show that *śāstrsamjñā* was an important term, frequent in Mahāyāna *sūtras*, and apparently well-understood or taken for granted and hence never explained or defined. Like almost any other term, *śāstrsamjñā* was used in a variety of contexts, and its rhetorical function would have varied accordingly. In the majority of cases, the referent of the term is a teacher or a figure of authority within the Buddhist monastic system and lay society: the preceptor (*upādhyāya*), the *ācārya*, the *guru*, and the *kalyāṇamitra*. These are not exclusive categories, and in the citations the roles overlap, as they would have in real life.

If in most cases *śāstrsamjñā* is embedded in a complex of ideas on the relations between text/preacher and listener/audience, it is also used in other contexts. In the *Gaṇḍavyūha*, the context is not that of teaching – here the term occurs in a series of eleven *saṃjñā* directed towards a suppliant (*yācanaka*). The string of terms constructs a hyperbolic metaphor in order to convey the idea that supplicants are precious insofar as they offer bodhisattvas the opportunity to make offerings, to practice *dānapāramitā*. For this reason supplicants are like “an only son... like an *ācārya* and a *śāstr*”. In the *Śūramgamasamādhi*, all beings are to be viewed as the Teacher. Here the reason is

³⁴ *Gaṇḍavyūhasūtra*, cited in *Śikṣāsamuccaya*, p. 310.1; translation by Edward Conze, from *Buddhist Texts Through the Ages, translated from Pali, Sanskrit, Chinese, Tibetan, Japanese, and Apabhramsa*, edited by Edward Conze in collaboration with I.B. Horner, D. Snellgrove, and A. Waley, New York and Evanston: Harper & Row, Publishers, 1964 (originally published in 1954 by Bruno Cassirer (Publishers) Ltd., Oxford, under the auspices of the Royal India, Pakistan and Ceylon Society, pp. 188-199).

explicitly given – one must beware of looking down on or speaking ill of someone who might in fact be an advanced bodhisattva.³⁵

What does it mean – to perceive someone as the Teacher, as the Buddha? Was it an act of reverence, a hierarchical positioning, a didactic device? Was it an exercise of meditation, or was it a mystical vision? I suspect that it could have been or could have shared in all of these and more. *śāstrsaṃjñā* is related to the recollection of the Buddha (*buddhānusmṛti*), but there is no evidence that it was a distinctive or sustained practice.

Can the “perception of the Teacher” be connected with the early transmission of the Mahāyāna *sūtras*? To identify a preacher with the Buddha invests the pronouncements of a *dharma-bhāṇaka* or *dharma-kathika* with authority. This is clear in several of the excerpts. The recitation of texts like the *Prajñāpāramitā* sanctified the spot where they were recited, to the degree that it “would become a veritable shrine for the whole world with its gods, humans and anti-gods” and one could even say that “on that piece of ground the Teacher himself dwells”. It is probable that the perception of the Teacher was one of the mechanisms in the process of naturalizing new texts into the corpus of *Buddhavaṇana*.

When did the idea that one should perceive preachers as the Teacher come into vogue? This is, of course, impossible to say. Most of our texts exploit the art of writing and the prestige of the written word and the book – that is, *in their present form* they belong to a period when manuscripts were transmitted in writing but when the *dharmabhāṇakas* remained active figures in Buddhist social groups.³⁶ But this is true of most of the Mahāyāna *sūtras* we know. Perhaps a study of the term in early Chinese translations and of *śāstra* literature will bring further insights.

BIBLIOGRAPHICAL NOTE

For Tibetan texts I have generally used:

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For Pali texts I have generally used the editions of the Pali Text Society (UK).

MN = *Majjhima Nikāya*

AN = *Anguttara Nikāya*

³⁵ This idea is also found in the *Prajñāpāramitā* and other texts.

³⁶ For *dharma-bhāṇaka* see Dantinne, *La Splendeur de l'Inébranlable*, n. 201, pp. 40-41; David Drewes, “Preaching in Early Indian Mahāyāna”, paper presented at the 2nd SSEASR Conference, Bangkok, 2007; Richard Nance, “Indian Buddhist Preachers Inside and Outside the Sūtras”, *Religion Compass* 2/2 (2008), pp. 134-159. I regret that Nance’s paper (which on p. 143 mentions the idea that “preachers are like the teacher [i.e. the Buddha himself]”) came to my attention only as this paper was about to hurtle through cyberspace to press.